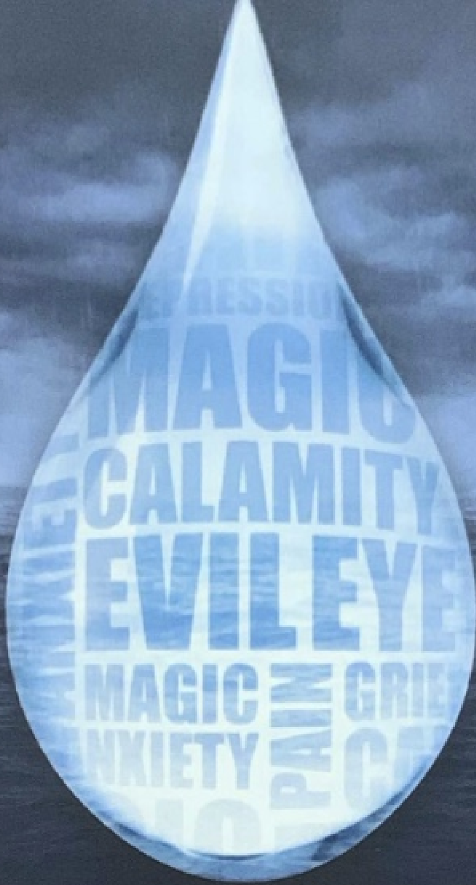



EXPLANATION OF THE

# Supplications for THE SICK & AFFLICTED

Shaykh Abdur Razzaq Ibn Abdul Muhsin al-Abbaad

# EXPLANATION OF THE SUPPLICATIONS FOR THE SICK AND AFFLICTED

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## Transliteration Table

### Consonants

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| ء | ʾ | د | d | ض | ḍ | ك | k |
| ب | b | ذ | dh | ط | ṭ | ل | l |
| ت | t | ر | r | ظ | ẓ | م | m |
| ث | th | ز | z | ع | ʿ | ن | n |
| ج | j | س | s | غ | gh | ه | h |
| ح | ḥ | ش | sh | ف | f | و | w |
| خ | kh | ص | ṣ | ق | q | ي | y |

### Vowels

| | | | | | | |
|---|---|---|---|---|---|---|
| Short | ـَ | a | ـِ | i | ـُ | u |
| Long | ـَا | ā | ـِي | ī | ـُو | ū |
| Diphthongs | ـَوْ | aw | ـَيْ | ay | | |

| | |
|---|---|
| عَزَّوَجَلَّ | The Mighty and Majestic. |
| سُبْحَانَهُ وَتَعَالَىٰ | The Sublime and Exalted. |
| صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ | May Allāh make good mention of His Prophet in the highest company and grant him safety in this life and the next. |
| رَضِيَٱللَّهُعَنْهُ | May Allāh be pleased with him. |
| رَحِمَهُٱللَّهُ | May Allāh show mercy to him. |
| عَلَيْهِٱلسَّلَامُ | Peace be upon him. |

# INTRODUCTION

بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

All praise is for Allāh, the Lord of all that exists; and the good end is for the pious. May the peace and blessings be upon the Imam of the Messengers, our Prophet Muḥammad ﷺ, his family members and all of his companions altogether. As to proceed:

These are a number of topics pertaining to the sick and afflicted, the invocations with which they supplicate, the legislated *Ruqyah*, and what is to be said when visiting [the sick].

I have selected this from my book: *The Fiqh of Supplication and Remembrance.* (This was done) since some virtuous (brothers) desired for this to be compiled in a small booklet, with the goal of spreading its benefit [amongst a wider audience] and extending the scope of its benefit.

I have called it: **Explanation of the Supplications for the Sick and Afflicted.**

I ask Allāh to accept it with a goodly acceptance and to decree its acceptance; and that He make it be of tremendous benefit and to reward all of those who participated in its printing and publication with the greatest and most abundant of rewards. Indeed He is the All-Hearing of supplications. May the peace and blessings be upon our Prophet

Muḥammad ﷺ, his family and all of his companions altogether.

# THAT WHICH IS SAID WHEN PERFORMING RUQYAH UPON THE SICK

There have come within the pure *Sunnah* various types of remembrance and supplications that have been legislated when performing *Ruqyah* upon the sick. Allāh has made them a means to attain the cure and good health. I shall cite a blessed selection of these statements of remembrance and supplications.

Indeed, the greatest of that with which *Ruqyah* is performed upon the sick is the Opening Chapter of the Book, *Umm al-Qur'ān* (the Mother of the *Qur'ān*). Indeed it is sufficient and adequate to heal and cure.

There comes within the two *Ṣaḥīḥ* collections, on the authority of Abū Sa'īd al-Khudrī (رَضِيَ ٱللَّهُ عَنْهُ):

> "Some of the companions of Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) had proceeded on a journey, and they descended at a village from the villages of the Arabs. They sought from the [inhabitants of this village] to host them, but they refused to host them.
>
> The chief of that village was stung, and they tried to tend to him with everything, yet nothing would benefit him.
>
> So some of them said:

'You should go to this group who has descended here, as perhaps some of them may have something.'

So they went to them and said:

"O group, indeed our chief has been stung, and we have tried to tend to him with everything but nothing has benefited him. Do any of you have something (to help him)?"

So one of them said:

"Yes, by Allāh, I am one who performs *Ruqyah*. However, by Allāh, we sought to be hosted by you and you did not host us; so I will not perform *Ruqyah* for you unless you set for us a wage."

So they agreed upon a flock of sheep. So he went to them, and he began spitting and reciting [upon the bite]:

﴿ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٢ ﴾

"All the praises and thanks be to Allāh, the Lord of the ʿĀlamīn (mankind, *Jinn* and all that exists)."[1]

Then the patient was healed and started walking as if he had not been sick. So the tribesmen paid them their

[1] Al-Fātiḥah [1:2]

wages that they had agreed upon. Upon which, some of them (the Prophet's companions) said:

'Distribute (the sheep).'

But the one who performed the *Ruqyah* said:

"Do not do that till we go to Allāh's Messenger ﷺ and mention to him what has happened and see what he will order us."

So they came to Allāh's Messenger ﷺ and mentioned the story to him and he said:

"How did you know that *Sūrah al-Fātiḥah* is a *Ruqyah*? You have done the right thing. Divide (what you have got) and assign for me a share with you."[2]

This *ḥadīth* proves the great status of this *Sūrah* and that it has a great effect in healing the sick and the removal of his ailment by the permission of Allāh.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said commenting upon this *ḥadīth*:

"This remedy had an effect upon this disease, and it removed it to the point that it was as if it never existed. It is the easiest and most convenient [form of] treatment. If the slave were to properly treat the ailment with *al-Fātiḥah*, he would see an amazing effect in terms of [recovery] and healing.

---

[2] Related by al-Bukhārī (no. 5749) and Muslim (no. 2201).

> I had stayed in Makkah for a period of time and some illness had afflicted me. I was not able to find a doctor or any medicine. So I would treat myself with *al-Fātiḥah*, and I saw that it has an amazing effect. I would mention that to those who had complained of pain, and many of them were healed quickly (by way of it)."[3]

From that which is said when performing *Ruqyah* upon the sick is the *Muʿawwidhāt* [al-Ikhlāṣ, al-Falaq and al-Nās]:

﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝١﴾

"Say (O Muḥammad ﷺ): "He is Allāh, (the) One."[4]

And:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ ۝١﴾

Say: "I seek refuge with (Allāh) the Lord of the daybreak."[5]

And:

﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ ۝١﴾

Say: "I seek refuge with (Allāh) the Lord of mankind."[6]

---

[3] Refer to *al-Jawāb al-Kāfī* (p. 5) of Ibn al-Qayyim.
[4] Al-Ikhlāṣ [112:1]
[5] Al-Falaq [113:1]

There comes in the two *Ṣaḥīḥ* collections [Bukhārī and Muslim] on the authority of ʿĀʾishah (رَضِيَ اللَّهُ عَنْهَا) that (she said):

> "When Allāh's Messenger was ill he would recite upon himself with *al-Muʿawwidhāt* and blow. So when his pain intensified, I would recite upon him and wipe with his hands, hoping for its blessing." [7]

In *Ṣaḥīḥ Muslim* there comes from her (رَضِيَ اللَّهُ عَنْهَا) that she said:

> "When Allāh's Messenger was ill, one of his family members would blow upon him (reciting) *Al-Muʿawwidhāt*." [8]

Her statement: *"Al-Muʿawwidhāt"* is referring to *al-Ikhlāṣ*, *al-Falaq*, and *al-Nās*. *Sūrah al-Ikhlāṣ* is included amongst them- and [this name, *al-Muʿawwidhāt*, is used to describe them because the majority of these Sūrahs commence with "Say: 'I seek refuge with Allāh'"] - due to what it comprises from the description of the Lord, even though seeking refuge [with Allāh] is not explicitly stated therein.[9]

This *ḥadīth* proves the greatness of these three Sūrahs and that they are a *Ruqyah* and a healing, by the permission of Allāh, for these ailments and discomfort.

Many *aḥādīth* have been transmitted which establish the lofty status of these Sūrahs. Furthermore, the *Muʿawwidhatayn*

---

[6] Al-Nās [114:1]
[7] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5016) and *Ṣaḥīḥ Muslim* (no. 2192).
[8] Related in *Ṣaḥīḥ Muslim* (no. 2192).
[9] Refer to *Fatḥ al-Bārī* by Ibn Ḥajr (9/62).

[Sūrah al-Falaq and al-Nās] have a great effect, especially if the sick person is afflicted with magic, the evil eye or the like of this.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said within the introduction of his explanation of the *al-Muʿawwidhatayn*:

> "The intent is to speak regarding these two *Sūrahs* and to clarify the greatness of their benefit and the extreme need for them; rather, the necessity of them, and the fact that no one at all can do without them. Similarly, [to clarify] the fact that they have a great effect, specifically on the repelling of magic, the evil eye and the other manifestations of evils. And [to clarify] the fact that the servant's need for seeking refuge with these two *Sūrahs* is greater than his need for air, food, drink and clothing."[10]

Then he expounded upon them in great detail, which is a work that contains great benefits and is extremely valuable.

From that which is said when performing *Ruqyah* upon the sick is the *ḥadīth* that is authentically established in Ṣaḥīḥ Muslim on the authority of ʿUthmān Ibn Abū al-ʿĀs that he complained to Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) about a pain he had in his body since he embraced Islām. So Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said to him:

[10] Refer to *Badāʾiʿ al-Fawāʾid* by Ibn al-Qayyim (2/199).

ضَعْ يَدَكَ عَلَى الَّذِي تَأَلَّمَ مِنْ جَسَدِكَ وَقُلْ بِاسْمِ اللَّهِ . ثَلاَثًا . وَقُلْ سَبْعَ مَرَّاتٍ أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ

> "Place your hand at the place where you feel the pain in your body and say, '*Bismillāh* (in the name of Allāh) three times,' and say seven times, '*Aʿūdhu billāhi wa qudratihi min sharri mā ajidu wa uḥādhiru* (I seek refuge with Allāh and with His Power from the evil that I find and that I fear).'" [11]

His statement: "From the evil that I find and that I fear" means from the evil of that which I find from affliction and pain, and from the evil of that which I fear, referring to that which I am afraid and apprehensive of.

This comprises seeking refuge from the pain from which he is suffering and seeking refuge from the pain that he fears will afflict him or he expects to afflict him in the future. So he [seeks refuge with Allāh] from his current illness becoming critical and intensifying.

This often happens to the person when he is afflicted with an illness, as he becomes worried and fears that the illness will be become critical and that it will intensify.

So in this great supplication [the individual] is seeking refuge with Allāh from that.

It is established in *Ṣaḥīḥ Muslim* that Abū Saʿīd al-Khudrī (رَضِيَ اللَّهُ عَنْهُ) said:

---

[11] Related in *Ṣaḥīḥ Muslim* (no. 2202).

"Indeed Jibrīl came to the Prophet and said: 'O Muḥammad, are you sick?'

He said: 'Yes.'

He said:

بِسْمِ اللهِ أَرْقِيكَ مِنْ كُلِّ شَيْئٍ يُؤْذِيكَ , وَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ , اللهُ يَشْفِيكَ , بِسْمِ اللهِ أَرْقِيكَ

*Bimillāhi Arqīka Min Kulli Shay'in Yu'dhīka; Wa Min Sharri Kulli Nafs Aw 'Ayn Ḥāsidin; Allāhu Yashfīka; Bismillāhi Arqīka.*

"In the Name of Allāh I perform *Ruqyah* upon you from everything that harms you, from the evil of every soul or the evil eye of every envious one. May Allāh heal you; in the Name of Allāh I perform *Ruqyah* upon you."[12]

It is established in the two Ṣaḥīḥs on the authority of 'Ā'ishah (رَضِيَ ٱللَّهُ عَنْهَا) that she said:

"The Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would seek refuge (for) some of his family and wipe with his right hand and say:

اللَّهُمَّ رَبَّ النَّاسِ , أَذْهِبِ الْبَأْسَ , وَشْفِ أَنْتَ الشَّافِي , لَا شِفَاءَ إِلَّا شِفَاؤُكَ , شِفَاءً لَا يُغَادِرُ سَقَماً

[12] Related in *Ṣaḥīḥ Muslim* (no. 2186).

> *Allāhumma Rabbin-Nās; Adh-hibil-Ba's washfi; Anta Ash-Shāfī; Lā Shifā'a Illā Shifā'uka. Shifā'an Lā Yughādiru Saqaman.*
>
> "O Allāh, Lord of mankind, remove this illness and cure (him or her)! You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness." [13]

In another narration from her she said:

> "When any person amongst us fell ill, Allāh's Messenger used to rub him with his right hand and then say..."

Then she mentioned the supplication.[14]

In another narration she said:

> "Allāh's Messenger used to perform *Ruqyah* (upon people) with these words..."

Then she mentioned it.[15]

There comes in *Ṣaḥīḥ al-Bukhārī* on the authority of 'Abd al-'Azīz Ibn Suhayb that he said:

"Thābit and I entered upon Anas Ibn Mālik, and Thābit said:

'O Abū Ḥamzah, I am ill.'

---

[13] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5743) and *Ṣaḥīḥ Muslim* (no. 2191).
[14] Related in *Ṣaḥīḥ Muslim* (no. 2191).
[15] Related in *Ṣaḥīḥ Muslim* (no. 2191).

Anas said: 'Shall I not recite upon you the *Ruqyah* of Allāh's Messenger?'

He said: 'Of course.'

He (Anas) said:

اللَّهُمَّ رَبَّ النَّاسِ مُذْهِبَ الْبَأْسِ , اِشْفِ أَنْتَ الشَّافِي لَا شَافِيَ إِلَّا أَنْتَ , شِفَاءً يُغَادِرُ سَقَماً .

*Allāhumma Rabbin-Nās; Mudh-hibal-Ba's ishfi; Anta Ash-Shāfee; Lā Shāfiya Illā Anta. Shifā'an Lā Yughādiru Saqaman.*

'O Allāh, Lord of mankind, Remover of disease, cure him. You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness.'" [16]

His statement: "O Allāh, Lord of mankind…"

This involves seeking nearness to Allāh by way of His Lordship over all the people, as He created them, He governs all their affairs and He controls their situations. For in His Hand, Glorified and Exalted is He, is life and death, health and illness, richness and poverty, and strength and weakness.

His statement: "Remove this disease…"

[16] Related in Ṣaḥīḥ al-Bukhārī (no. 5742).

*Al-Ba's* is fatigue, difficulty and illness. Here, it comes without the Hamzah, as to pair it and make it conform to the previous sentence.

There has come within the *ḥadīth* of Anas:

"O Allāh, Lord of mankind, Remover of illness..."

This involves seeking nearness to Allāh, Glorified be He, by [stating] that He alone is the Remover of illness and difficulty. So there is no way for disease to leave the servant except by His Permission and Will.

His statement: "And cure (him or her) ..."

This involves asking Allāh for healing, and this is good health and to be free from illness.

His statement: "You are the Healer..."

This involves seeking nearness to Allāh, Glorified be He, by [mentioning] that He is the Healer who in His hand is the cure, as is found within His statement:

﴿ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ ﴾

"And when I am ill, it is He who cures me."[17]

His statement: "There is no cure but Your cure..."

[17] Al-Shuʿarā' [26:80]

This emphasizes what has proceeded, and it is an affirmation that any treatment and medicine that Allāh does not permit to result in good health and healing will not benefit, nor will it help in the slightest.

His statement: "A healing which leaves behind no ailment…"

This means that it does not leave behind any illness nor does it allow any disease to follow it. The benefit from this is that recovery and healing from a sickness may occur, but perhaps it may leave behind another sickness that stems from this illness and develops because of it.

Therefore, the person asks Allāh for Him to cure him totally from the illness with a complete healing which does not leave behind any trace of this ailment, and which does not cause the sick person to develop any other condition.

This is from the completeness of the prophetic supplications, their perfection and their comprehensiveness.

# SEEKING REFUGE [WITH ALLĀH] FROM MAGIC, THE EVIL-EYE AND ENVY

Indeed from the fatal sicknesses and great evil are the illnesses that affect the individual as a result of magic, the evil-eye or envy.

Magic has a great effect upon the one who is afflicted with it. It may cause illness and may (even) kill.

The same applies to the evil-eye of the envious person when his soul is intoxicated with wickedness and evil has gathered within his heart. Verily, the evil-eye harms the individual who is afflicted by it. It may cause him to be sick or it may even kill him.

So magic is a reality and has an effect; and envy is a reality and has an effect.

From the blessings of Allāh upon His believing servant is that He has provided him with a blessed means and beneficial things by which the evil of these (types of individuals) is repelled from him, and their harm and the calamity that descends upon him due to them is removed from him.

Al-ʿAllāmah Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) has succinctly mentioned this in ten great measures, and if the servant establishes and implements these matters, then the evil of the envier, the one who has the evil-eye and the magician will not harm him:

1.) **The First Measure:** Seeking refuge with Allāh from its evil, seeking protection with Him and seeking shelter with Him.

As the Most High has said:

﴿قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ۝١ مِن شَرِّ مَا خَلَقَ ۝٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ۝٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ۝٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥﴾

"Say: 'I seek refuge with (Allāh) the Lord of the daybreak, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away). And from the evil of the witchcrafts when they blow in the knots, and from the evil of the envier when he envies.'"[18]

Allāh the Exalted is the All-Hearing [and hears] those who seek refuge with Him, and He is the All-Knowing [and knows] of that which he seeks refuge from; and He is Capable of all things.

He Alone is the One from Whom refuge is sought. Refuge is not sought from anyone from His creation, and sanctuary is not sought from anyone besides Him.

---

[18] Al-Falaq [113:1-5]

Rather, He is the One Who gives refuge to those seeking refuge, and He protects and defends them from the evil of which they seek refuge from.

The reality of seeking refuge is to flee from something that you fear to one who will protect you and defend you from it. And there is no protector for the servant nor is there anyone to grant him refuge except Allāh. He (سُبْحَانَهُ وَتَعَالَىٰ) is sufficient for the one who puts his trust in Him and adequate for the one seeks sanctuary with Him.

He is the One who removes fear from the one who is scared and grants him safety, and the One who shelters the one seeking shelter. He is the best Patron and the best Helper.

2.) **The Second Measure:** To fear Allāh and be mindful of Him as it relates to His commands and prohibitions.

Whoever fears Allāh, then He will protect him and He will not entrust him to someone else.

The Most High said:

﴿وَإِن تَصْبِرُوا۟ وَتَتَّقُوا۟ لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْـًٔا ۗ إِنَّ ٱللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ﴾

> "But if you remain patient and become al-Muttaqūn, not the least harm will their cunning do to you. Surely, Allāh surrounds all that they do."[19]

The Prophet (ﷺ) said to Ibn ʿAbbās (رَضِيَ اللَّهُ عَنْهُ),

اِحْفَظِ اللهَ يَحْفَظْكَ , اِحْفَظِ اللهَ تَجِدْهُ تُجَاهَكَ

> "Be mindful of Allāh and He will protect you. Be mindful of Allāh and you shall find Him in front of you."

Whoever is mindful of Allāh then Allāh will preserve him, and he will find Him in front of him, wherever he turns.

If Allāh protects someone and is with him, then whom shall he be afraid of and whom shall he fear?

3.) **The Third Measure:** Being patient with his enemy, not fighting him nor complaining about him, and not thinking of harming him in any way.

Nothing aids a person to overcome his enemy and the one who is envious and jealous of him like patience.

The greater the oppression and transgression of the envier the more this transgression serves as a means of force and strength for the wronged and oppressed.

[19] Āl-ʿImrān [3:120]

The transgressor fights against his own soul [with this injustice] while he doesn't even realize it.

So his transgression and injustice is an arrow that he aims and fires at his own self:

﴿وَلَا يَحِيقُ ٱلْمَكْرُ ٱلسَّيِّئُ إِلَّا بِأَهْلِهِۦ﴾

"But the evil plot encompasses only him who makes it."[20]

So when the envied person is patient and does not display arrogance, then he will attain success, by the permission of Allāh.

4.) **The Fourth Measure:** Reliance upon Allāh. Whoever places their trust in Allāh then He will suffice them.

Reliance [upon Allāh] is from the strongest of means with which the servant repels the harm, oppression and enmity of the creation that he cannot endure.

If Allāh suffices him, then his enemy has no hope regarding him.

If the servant were to truly trust in Allāh as he should, and the heavens, the earth and all within them were to plot (against him), then Allāh would provide him with an escape, suffice him and aid him.

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[20] Fāṭir [35:43]

5.) **The Fifth Measure:** To not allow the heart to be occupied with this and to abstain from thinking about it.

He should aim to erase it from his mind every time he thinks about it.

So he should not pay it any attention nor should he fear it. His heart should not be filled with thinking about it.

This is from the most beneficial remedies and the strongest means to repel his evil.

This [course of action] is similar to a [situation] where a person is sought by his enemy who intends to capture and harm him.

If he deliberately avoids him and he does not cross his path, rather he refrains from confronting him, then his enemy is unable to inflict any harm upon him.

However, if they confront each other and each of them is [within] reaching distance of the other, then evil will occur.

The same is applicable to the souls. If each soul is infatuated with the other, then there will not be any repose and evil will persist until one of them is destroyed.

So if he pulls his soul away from him and guards it from thinking about him and being obsessed with him (his enemy); and instead he starts to occupy his mind with that which is more beneficial for him, then nothing will remain for the oppressive envier except to consume his own self.

For indeed envy is like fire; if it does not find anything to consume, then it consumes itself.

6.) **The Sixth Measure:** Turning to Allāh and being sincere to Him, making the love of Him, attainment of His Pleasure and turning to Him in repentance one's main priority and aspiration.

This will gradually become instilled in his thoughts and notions bit by bit until it subdues them, becomes embedded in them, and makes [anything else] vanish completely.

So his thoughts, concerns and aspirations will all revolve around what is beloved to Allāh, drawing closer to Him, His remembrance and praising Him.

The Most High said, concerning His enemy Iblīs that he said,

﴿ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ ﴾

> "[Iblīs (Satan)] said: 'By Your Might, then I will surely mislead them all, except Your chosen slaves amongst them (faithful, obedient, true believers of Islamic Monotheism).'"[21]

The *Mukhlas* (the chosen servant who worships Allāh alone) is equivalent to the one who takes refuge in a fortified citadel. There is no fear upon the one who takes refuge in it, nor will

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[21] Ṣād [38:82-83]

there be any loss upon the one who seeks shelter therein. And the enemy has no hope of coming near it.

7.) **The Seventh Measure:** Sincerely repenting to Allāh from sins that have allowed his enemies to gain ascendency over him. For Allāh the Exalted said:

﴿ وَمَآ أَصَٰبَكُم مِّن مُّصِيبَةٍ فَبِمَا كَسَبَتْ أَيْدِيكُمْ ﴾

"And whatever of misfortune befalls you, it is because of what your hands have earned."[22]

The servant is not overpowered by one who harms him except due to sin, whether he knows it nor not.

And that which the servant does not know of from his sins are many times greater than the ones that he knows about; and whatever he has forgotten from that which he was aware of and committed are many times greater than that which he remembers. There comes within the well-known supplication:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أُشْرِكَ بِكَ وَ أَنَا أَعْلَمُ , وَ أَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ

*Allāhumma Innī Aʿūdhu Bika An Ushrik Bika wa Anā Aʿlam wa Astaghfiruka Limā Lā Aʿlam.*

[22] Al-Shūrā [42:30]

> "O Allāh, I seek refuge with You from knowingly associating partners with You, and I seek Your forgiveness for that which I do not know."[23]

So that which the servant needs to seek forgiveness for, as it relates to that which he does not know about, is many times greater than that which he knows about.

Hence, no wrongdoer is given ascendancy over him except due to sin, and there is no evil in existence except that it is caused by sins. If one is cleansed from sin [through repentance] then he is saved from the evil consequences of these sins.

When the servant is wronged, oppressed, and his opponent has gained ascendancy over him, then there is nothing more beneficial for him than sincere repentance from sin, which is a reason for his enemy gaining ascendancy over him.

8.) **The Eighth Measure:** Charity and the good treatment of others as much as possible.

Indeed, this has an amazing effect in repelling calamities, repelling the evil-eye and the evil of the envier.

It is rare for the evil-eye, envy, and harm to overpower a good doer, a giver of charity.

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[23] Al-Bukhārī reported it in *al-Adab al-Mufrad* (no. 719) from the *ḥadīth* of Ma'qil Ibn Yasār. Al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Adab* (no. 551).

If a share of this was to afflict him, then he is dealt with therein with clemency, aid and assistance and he will achieve a praiseworthy end.

Charity and the good treatment of others is a form of being grateful for the favor and blessings [of Allāh], and gratefulness protects the favor from all that which is a cause for it to be removed.

9.) **The Ninth Measure:** Extinguish the fire of the envier, the oppressor and the one who harms him through *Iḥsān* [kindness and good treatment].

The more he increases in harm, evil, oppression, and envy, the more you increase in goodness towards him, *al-Naṣīḥah* [good intent and advice] and kindness to him.

Allāh the Exalted says:

﴿ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۚ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾ ﴾

"The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allāh ordered the faithful believers to be patient at the time of anger, and to excuse those who treat them badly), then verily! He, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted it (the above quality) except those who are

patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character)."[24]

Reflect upon the condition of the Prophet (ﷺ) about whom our Prophet (ﷺ) conveyed that his people had beaten him until they caused him to bleed, and the blood began to pour from him while he was saying:

اللَّهُمَّ اغْفِرْ لِقَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ

"O Allāh, forgive my people, for they do not know."[25]

10.) **The Tenth Measure:** The actualization of *al-Tawḥīd* and turning one's mind from the [legislated] measures to the Originator of all things, the All-Mighty, and All-Wise, and having knowledge that nothing can harm nor bring benefit except by the permission of Allāh.

Allāh the Exalted has said,

﴿وَإِن يَمْسَسْكَ ٱللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُۥٓ إِلَّا هُوَ وَإِن يُرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهِۦ﴾

"And if Allāh touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favor."[26]

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[24] Fuṣṣilat [41:34-35]
[25] Related in *Ṣaḥīḥ al-Bukhārī* (no. 3477) and *Ṣaḥīḥ Muslim* (no. 1792).
[26] Yūnus [10:107]

The Prophet (ﷺ) said to ʿAbdullāh Ibn ʿAbbās, may Allāh be pleased with him:

وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ , لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ لَكَ , وَ إِنِ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ , لَمْ يَضُرُّوكَ بِشَيْءٍ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللهُ عَلَيْكَ .

> "Know that if the Ummah had united for the purpose of benefitting you with anything, they would not benefit you with anything except that which Allāh has written for you; and if they gathered for the purpose of harming you with anything, they would not harm you except with that which Allāh has written against you."[27]

When the servant actualizes *Tawḥīd*, then the fear of all besides Him will vanish from his heart, and his enemy becomes too insignificant for him to fear along with Allāh.

Rather, he singles out Allāh alone with this fear and he acknowledges that occupying his mind with thoughts of his enemy, fearing him and preoccupying himself with this is a deficiency in his *Tawḥīd*; whereas if he actualizes his *Tawḥīd* then it would be his utmost concern and Allāh would protect and defend him, as verily Allāh defends those who believe.

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[27] Related in *Sunan al-Tirmidhī* (no. 2516), and al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmiʿ* (no. 7957).

If he is a believer then Allāh will defend him and this is inevitable, and [the extent of] Allāh's defense of him will depend upon the strength of his faith.

So if his faith is complete, then Allāh's defense of him will be the most perfect defense. However, if he wavers then it (the defense) will waver for him. If at times his faith is complete and other times it is not, then Allāh's defense of him will only occasionally be complete.

Some of the *Salaf* used to say:

> "Whoever totally devotes himself to Allāh, then Allāh will aid him completely. Whoever turns away from Allāh completely, then Allāh will totally abandon him. Whoever occasionally turns to Allāh, then Allāh will only occasionally assist him."

*Tawḥīd* is the greatest fortress of Allāh, whoever enters it, is amongst those who are protected and safe.

Some of the *Salaf* said:

> "Whoever fears Allāh, then everything will fear him. Whoever does not fear Allāh, then he will fear everything."

These are ten great measures through which the evil of the envier, the evil-eye, and the magician is repelled.[28]

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[28] See *Badā'i' al-Fawā'id* by Ibn al-Qayyim (2/238-246).

We ask Allāh, the Generous, to safeguard us and the Muslims from all evils; indeed He is the All-Hearer and the All-Responsive.

# WHAT IS SAID TO THE SICK

Islām has come with an encouragement to observe and fulfill the rights of the sick and care for them by way of visitation, supplication for their recovery and good health, and a clarification of the various types of supplications that are appropriate to be said when visiting the sick.

All of this care, attention and supplication emanates from the believers being as though they are one person. So that which causes one of them to rejoice, likewise causes all of them to rejoice; and that which causes one of them to feel pain, likewise causes all of them to feel pain.

In the two *Ṣaḥīḥs* there has come on the authority of al-Nuʿmān Ibn Bashīr (رَضِيَ ٱللَّهُ عَنْهُ) that he said that Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said,

> مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَ تَرَاحُمِهِمْ وَ تَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَ الْحُمَّى
>
> "The example of the believers in their mutual love, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with sleeplessness and fever."[29]

In the narration of Muslim,

> الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ إِنِ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ وَ إِنِ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ

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[29] Related in *Ṣaḥīḥ al-Bukhārī* (no. 6011) and *Ṣaḥīḥ Muslim* (no. 2576).

"The Muslims are like one body; if the eye is sore, the whole body aches, and if the head aches, the whole body aches."[30]

For this reason, it is legislated to visit the sick in order to console them and make the affair easier for them; and this has been specified amongst the rights of [the Muslim].

In *Ṣaḥīḥ Muslim* there comes on the authority of Abū Hurayrah (رَضِيَ ٱللَّهُ عَنْهُ) that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) said:

حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ : إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ , وَ إِذَا دَعَاكَ فَأَجِبْهُ , وَ إِذَا اسْتَنْصَحَكَ فَانْصَحْهُ , وَ إِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ وَ إِذَا مَرِضَ فَعُدْهُ , وَ إِذَا مَاتَ فَاتْبَعْهُ .

"The rights of a Muslim upon another Muslim are six: When you meet him, you should greet him with Salām; when he invites you, accept his invitation; when he asks for your advice, give it to him; when he sneezes and praises Allāh, say 'may Allāh have mercy on you'; when he is ill, visit him; and when he dies follow his funeral."[31]

An elucidation of the virtue of the one who visits the sick and the greatness of his reward with Allāh has come within many texts.

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[30] Related in *Ṣaḥīḥ Muslim* (no. 2586).
[31] Related in *Ṣaḥīḥ Muslim* (no. 2126).

Muslim has narrated within his *Ṣaḥīḥ*, on the authority of Thawbān, the freed slave of Allāh's Messenger (ﷺ) that he said that Allāh's Messenger (ﷺ) said,

عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ

"The one who visits the sick is within a fruit garden of Paradise until he returns."

In another narration he said,

مَنْ عَادَ مَرِيضاً لَمْ يَزَلْ فِي خَرْفَةِ الْجَنَّةِ , قِيلَ يَا رَسُولَ اللهِ وَ مَا خَرْفَةُ الْجَنَّةِ ؟ قَالَ : جَنَاهَا .

"He who visits the sick remains within *Kharfah* of Paradise." It was said: "O Messenger of Allāh, what is *Kharfah* of Paradise?" He said: "They are gardens of fruits."[32]

This means that he is in the orchards of Paradise and he picks from them that which he wills and he harvests that which he desires.

Al-Tirmidhī narrated, on the authority of Abū Hurayrah (رَضِيَٱللَّهُعَنْهُ) that he said that Allāh's Messenger (ﷺ) said,

مَنْ عَادَ مَرِيضاً أَوْ زَارَ أَخاً لَهُ فِي اللهِ , نَادَاهُ مُنَادٍ , بِأَنَّ طِبْتَ , وَ طَابَ مُمَشَاكَ , وَ تَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلاً .

[32] Related in *Ṣaḥīḥ Muslim* (no. 2568).

"Whosoever visits an ailing person or a brother of his to seek the Pleasure of Allāh, an announcer (angel) calls out:

'May you be happy, may your walking be blessed, and may you be awarded a dignified position in Paradise.'"[33]

The *aḥādīth* in this regard are many.

It is recommended when the Muslim visits a sick person to put him at ease, to lighten the affair for him and remind him of the reward from Allāh and that sickness is expiation and purification for him.

In *Ṣaḥīḥ al-Bukhārī*, there comes on the authority of Ibn 'Abbās (رَضِيَ اللَّهُ عَنْهُ) that he said,

"The Prophet ﷺ entered upon a Bedouin to visit him. Whenever the Prophet ﷺ would visit a sick person he would say to him,

لَا بَأْسَ , طَهُورٌ إِنْ شَاءَ اللهُ

*Lā Ba's Ṭahūr, inshā' Allāh.*

"Don't worry, if Allāh wills, it will be expiation (for your sins)."

He said, "You say expiation? No, it is but a fever that is boiling or harassing an old man and will lead him to his grave without his will."

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[33] Related in *Sunan al-Tirmidhī* (no. 1931). Al-Albānī (رَحِمَهُ اللَّهُ) graded it as *Ḥasan* in *Ṣaḥīḥ al-Targhīb* (no. 3474).

So the Prophet (ﷺ) said,

فَنَعَمْ إِذًا

"Then yes; it is so."[34]

His statement, "If Allāh will, it will be expiation."

This is a predicate the subject of which is omitted, and it means that this is expiation for you from your sins, meaning it purifies you from them.

In the *Sunan* of Imām Abū Dāwūd there comes on the authority of Umm al-ʿAlāʾ (رضي الله عنها) that she said that Allāh's Messenger (ﷺ) visited me while I was sick, and he said,

أَبْشِرِي يَا أُمَّ الْعَلَاءِ فَإِنَّ مَرَضَ الْمُسْلِمِ يُذْهِبُ اللهُ بِهِ خَطَايَاهُ كَمَا تُذْهِبُ النَّارُ خَبَثَ الذَّهَبِ وَ الْفِضَّةِ.

> "Receive glad tidings, O Umm al-ʿAlāʾ! For indeed the sickness of the Muslim removes his sins just as fire removes impurities from gold and silver." [35]

In *Ṣaḥīḥ Muslim*, there comes on the authority of Jābir ibn ʿAbdullāh (رضي الله عنه) that Allāh's Messenger (ﷺ) entered upon Umm al-Sāʾib or Umm al-Musayyib (رضي الله عنها) and he said,

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[34] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5656).

[35] Related in *Sunan Abī Dāwūd* (no. 2688). Al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Targhīb* (no. 3438).

مَا لَكِ يَا أُمَّ السَّائِبِ – أَوْ يَا أُمَّ الْمُسَيِّبِ – تُزَفْزِفِينَ ؟ قَالَتْ : الْحُمَّى لَا بَارَكَ اللهُ فِيهَا , فَقَالَ : لَا تَسُبِّي الْحُمَّى , فَإِنَّهَا تَذْهَبُ خَطَايَا بَنِي آدَمَ , كَمَا يَذْهَبُ الْكِيرُ خَبَثَ الْحَدِيدِ .

> "What ails you O Umm al-Sā'ib (or Umm al-Musayyib)? You are shivering (meaning you are shaking)"
>
> She replied: "It is a fever, may Allāh not bless it!"
>
> He said to her: "Do not revile fever, for it cleanses out the sins of the sons of Ādam in the same way that a furnace removes the dirt of iron."[36]

Al-Bukhārī narrated in *al-Adab al-Mufrad* on the authority of Sa'īd Ibn Wahb that he said,

> "I was with Salmān when he visited a sick person in *Kindah*. When he went in, he said,
>
> 'Receive glad tidings! Allāh makes the illness of the believer to be an expiation for him and an admonition, whereas the illness of the corrupt person is like a camel whose people hobble it and then let it go. It does not know why it was hobbled or released."[37]

So he gave him glad tidings and he reminded him that the calamities that befall the believer as it pertains to his body are all expiations for his sins.

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[36] Related in *Ṣaḥīḥ Muslim* (no. 2575).

[37] Refer to *al-Adab al-Mufrad* (no. 493). Al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Adab* (no. 379).

As comes in Bukhārī and Muslim from the *ḥadīth* of Abū Hurayrah (رَضِيَٱللَّهُعَنْهُ) that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَ لَا وَصَبٍ وَ لَا هَمٍّ وَ لَا حَزَنٍ وَ لَا أَذًى وَ لَا غَمٍّ , حَتَّى الشَّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللهُ بِهَا مِنْ خَطَايَاهُ

> "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allāh expiates some of his sins for that."[38]

His statement: "An admonition…"

This means that during his illness he has been afforded the opportunity to reflect over his sins and acknowledge his errors and shortcomings, which he might not do when in a state of health and wellbeing.

Therefore, his sickness is a reason that causes him to admonish himself for his shortcomings and something which propels him to recant from evil and seek the Pleasure (of Allāh). This is as it relates to the believer.

As for the evildoer, then his state when he is ill is like the state of a camel whose owners tie him up with a cord then they let him go. The camel does not know why he was tied or why he was released.

[38] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5642) and *Ṣaḥīḥ Muslim* (no. 2573).

So he persists upon his misguidance and is immersed in his wickedness. His illness is not a lesson for him, nor does he receive by way of it an admonition.

It is befitting for the one who wants to visit a sick person to choose an appropriate time to visit him. This is because the objective behind this visit is to bring ease to the sick and to bring pleasure to his heart, not to impose a difficulty upon him.

For this reason, it is also upon him not to prolong his stay and sitting with him, unless the sick person likes this and in the sitting there is benefit and gain.

It is from the *Sunnah* for the one visiting the sick to sit at the head of the sick person.

In al-Adab al-Mufrad by al-Bukhārī (رَحِمَهُ ٱللَّهُ) there comes on the authority of Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) that he said:

> "When Allāh's Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) would visit the sick, he would sit at his head and say, seven times:
>
> أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ
>
> *As'al-Allāh al-ʿAẓīm, Rabb al-ʿArsh al-ʿAẓīm An Yashfīyaka.*
>
> "I ask Allāh the Magnificent, the Lord of the Great Throne, to heal you."

If the time of the sick person had not yet come, he would be cured of his pain."[39]

It is from the *Sunnah* for the visitor to place his hand upon the body of the sick person when he wants to supplicate for him.

There comes in Bukhārī and Muslim that when the Prophet (ﷺ) visited Sa'd Ibn Abū Waqqās (رَضِيَ اللَّهُ عَنْهُ) that he placed his hand upon his forehead and he wiped his face and belly, then he said:

اللَّهُمَّ اشْفِ سَعْداً

"O Allāh, heal Sa'd."[40]

Placing the hand upon the sick person helps to put him at ease, it allows the severity or weakness of his illness to be determined and it is also a form of kindness towards him.

It is befitting for the visitor to advise the sick with supplication [to Allāh] and to only utter good [in his presence].

There comes in Bukhārī and Muslim upon the authority of Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) that she said: "Allāh's Messenger (ﷺ) said:

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[39] Refer to al-Adab al-Mufrad (no. 536). Al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Adab* (no. 416).

[40] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5659) and *Ṣaḥīḥ Muslim* (no. 1628).

إِذَا حَضَرْتُمُ الْمَرِيضَ , أَوِ الْمَيِّتَ , فَقُولُواْ خَيْراً , فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ

"When you are present with the sick or the dead, then do not say except good words for the angels say Ameen to what you say."[41]

It is upon him to choose the most comprehensive of supplications and to be diligent in using the supplications narrated from the Prophet (ﷺ), as indeed they are blessed supplications that are comprehensive of good and free of error and deficiencies.

Such as saying: "O Allāh, heal so and so."

Or saying: "It is purifying, *inshā Allāh.*"

Or saying: "I ask Allāh the Magnificent, the Lord of the Great Throne, to heal you."

Or saying: "O Allāh, Lord of mankind, Remover of disease, cure him. You are the Healer. There is no healing except Your healing, a healing which does not leave behind any illness."

A number of *ḥadīth* pertaining to this have already been mentioned.

[The visitor] can also perform *Ruqyah* upon him with the Opening Chapter of the Book and the *Muʿawwidhāt.*

[41] Related in *Ṣaḥīḥ Muslim* (no. 919).

The *ḥadīth* of Abū Saʿīd al-Khudrī (رَضِيَٱللَّهُعَنْهُ) has preceded as has the *ḥadīth* of ʿĀʾishah (رَضِيَٱللَّهُعَنْهَا) regarding that.

He can also perform *Ruqyah* upon him by saying:

بِسْمِ اللهِ أَرْقِيكَ , مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ , وَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ , اللهُ يَشْفِيكَ , بِسْمِ اللهِ أَرْقِيكَ

*Bismillāh Arqīka Min Kulli Shayʾin Yuʾdhīka; Min Sharri Kulli Nafsin Aw ʿAyni Ḥāsidin; Allāh Yashfīka; Bismillāh Arqīka.*

"In the name of Allāh I perform *Ruqyah* for you from everything which will harm you; and from the evil of every soul or the evil eye of every envier; may Allāh heal you. In the name of Allāh I perform *Ruqyah* for you."

This is the *Ruqyah* with which Jibrīl performed *Ruqyah* upon the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) when he had fallen ill.

A person can also say that which is affirmed within the two *Ṣaḥīḥs* from ʿĀʾishah (رَضِيَٱللَّهُعَنْهَا) wherein she said that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) used to say to the sick:

بِسْمِ اللهِ , تُرْبَةُ أَرْضِنَا , بِرِيقَةِ بَعْضِنَا , يُشْفَى سَقِيمُنَا بِإِذْنِ رَبِّنَا .

*Bismillāh Turbatu Arḍinā; Bi-Rīqati Baʿḍinā; Yushfā Saqīmunā; Bi-Idhni Rabbinā.*

> "In the Name of Allāh, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Lord."[42]

It is upon the healthy individual when he sees someone who is ill, that he takes from this an admonition and a lesson, and that he praises Allāh for the blessing of good health and safety; and that he asks Him (تَبَارَكَ وَتَعَالَىٰ) for security and to supplicate for his brothers who are ill that they be healed and in a state of wellbeing.

We ask Allāh the Generous to heal our sick and (all) the ill Muslims and to decree for all good health, security, and wellbeing. Indeed He is the All-Hearer and Responsive.

[42] Related in *Ṣaḥīḥ al-Bukhārī* (no. 5745) and *Ṣaḥīḥ Muslim* (no. 2194).

## STATEMENTS OF REMEMBRANCE FOR DISTRESS

A number of *aḥādīth* are established within the *Sunnah* from the Prophet0 regarding the treatment for difficulty and distress, which may befall the individual. This is [referring] to the stress and pain that the individual may find within himself due to the afflictions and calamities that befall him, which strike the person and cause him grief, sadness, and deprive him of sleep.

From the *aḥādīth* which have come regarding the treatment of the [aforementioned ailments] is that which Bukhārī and Muslim narrate on the authority of Ibn ʿAbbās (رَضِيَ ٱللَّهُ عَنْهُ) that the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) used to say at times of difficulty:

لَا إِلَهَ إِلَّا اللهُ الْعَظِيمُ الْحَلِيمُ , لَا إِلَهَ إِلَّا اللهُ رَبُّ الْعَرْشِ الْعَظِيمِ ,
لَا إِلَهَ إِلَّا اللهُ رَبُّ السَّمَاوَاتِ وَ رَبُّ الْعَرْشِ الْكَرِيمِ .

*Lā Ilāha Illā-Allāh al-ʿAẓīm al-Ḥalīm; Lā Ilāha Illā-Allāh Rabb al-ʿArsh al-ʿAẓīm; Lā Ilāha Illā-Allāh Rabb al-Samāwāti wa Rabb al-ʿArsh al-Karīm.*

"None has the right to be worshipped except Allāh, the Magnificent, the Forbearing. None has the right to be worshipped except Allāh the Lord of the Great Throne. None has the right to be worshipped except Allāh, the Lord of the heavens and the Lord of the Noble Throne."[43]

[43] Related in *Ṣaḥīḥ al-Bukhārī* (no. 6346) and *Ṣaḥīḥ Muslim* (no. 2703).

Abū Dāwūd, Ibn Mājah and others narrate from Asmā' Bint 'Umays (رَضِيَ اللَّهُ عَنْهَا) that she said, "Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to me:

أَ لَا أُعَلِّمُكَ كَلِمَاتٍ تَقُولِينَهُنَّ عِنْدَ الْكَرْبِ ؟ اللهُ اللهُ رَبِّي , لَا أُشْرِكُ بِهِ شَيْئاً

"Shall I not teach you some words to say when distressed? 'Allāh, Allāh; (he is) my Lord. I do not associate anything with Him."[44]

Abū Dāwūd narrated within his *Sunan* on the authority of Abū Bakrah (رَضِيَ اللَّهُ عَنْهُ) from the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) that he said:

دَعْوَاتُ الْمَكْرُوبِ : اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ , وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ .

"The supplication of the distressed one is:

*Allāhumma Raḥmataka Arjū, Falā Takilnī Ilā Nafsī Ṭarfata 'Ayn; wa Aṣliḥ Lī Sha'nī Kullahu; Lā Ilāha Illā Anta.*

O Allāh, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye and rectify my entire affair. None has the right to be worshipped except You."[45]

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[44] Related in *Sunan Abū Dāwūd* (no. 1525); Sunan Ibn Mājah (no. 3882). Al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Targhīb* (no. 1824).

[45] Related in *Sunan Abū Dāwūd* (no. 5090). Al-Albānī graded it as *Ḥasan* in *Ṣaḥīḥ al-Jāmi'* (no. 3388).

Al-Tirmidhī narrated on the authority of Saʿd Ibn Abū Waqqās (رَضِيَٱللَّهُعَنْهُ) that he said that Allāh's Messenger (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

دَعْوَةُ ذِي النُّونِ , إِذْ دَعَا وَ هُوَ فِي بَطْنِ الْحُوتِ : لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ , فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللهُ لَهُ

"The supplication of Dhū al-Nūn (i.e. Yūnus) when he supplicated from within the belly of the fish was:

*Lā Ilāha Illā Anta; Subḥānaka; Innī Kuntu min al-Ẓālimīn.*

'None has the right to be worshipped except You; Glory be unto You. Indeed, I have been from the wrongdoers.' No Muslim man supplicates with it regarding anything except that Allāh will respond to him."[46]

All of these statements contained within these *aḥādīth* are statements of faith (*īmān*), *Tawḥīd* and sincerity for Allāh (عَزَّوَجَلَّ) and they comprise of a total dissociation from all forms of polytheism, both major and minor.

In this is the clearest evidence that the greatest treatment for distress is the renewal of one's *īmān* and repeating the statement of *Tawḥīd*: *Lā Ilāha Illā Allāh* (none has the right to be worshipped except Allāh).

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[46] Related by al-Tirmidhī (no. 3505); al-Albānī graded it as *Ṣaḥīḥ* in *Ṣaḥīḥ al-Jāmiʿ* (no. 3383).

For indeed nothing causes hardship to be removed from the servant or for grief and distress to be lifted from him like the *Tawḥīd* of Allāh, sincerity in the religion for Him and the actualization of worship for which the servant was created and brought into existence to fulfill.

Verily, when the heart is filled with *Tawḥīd* and sincerity, and it is preoccupied with this great matter which is the greatest of affairs and the most noble of them in the absolute sense, then distress will vanish from him, any calamities and grief will be removed from him and he will attain the utmost happiness.

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) stated:

> "*Al-Tawḥīd* is a place of refuge for its enemies as well as its friends.
>
> As for its enemies, then it saves them from the difficulties of this world and its calamities:
>
> ﴿ فَإِذَا رَكِبُوا۟ فِى ٱلْفُلْكِ دَعَوُا۟ ٱللَّهَ مُخْلِصِينَ لَهُ ٱلدِّينَ فَلَمَّا نَجَّىٰهُمْ إِلَى ٱلْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾ ﴾
>
> "And when they embark on a ship, they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others."[47]

[47] Al-ʿAnkabūt [29:65]

As for its friends, then it saves them from the distress and calamities of this world and the Hereafter.

This is why Yūnus (عَلَيْهِ السَّلَامُ) resorted to it, and Allāh saved him from that darkness. Similarly, the followers of the Messengers resorted to it and thus they were saved from that with which the polytheists were punished with in this world and that which is prepared for them in the Hereafter.

When Firʿawn resorted to it when he saw death before him and the impending drowning, it did not benefit him. This is because *Īmān* at the point of death is not accepted. This is the way of Allāh regarding his slaves.

So nothing repels the calamities of this world like *al-Tawḥīd*, and due to this the Supplication of Distress comprises of *al-Tawḥīd*.

The supplication of Dhū al-Nūn (Yūnus), which no distressed person supplicates with except that Allāh removes his distress, comprises of *al-Tawḥīd*.

So nothing brings about severe distress except polytheism and nothing saves from it except al-Tawḥīd. It is the recourse of the creation and their place of refuge; (it is) their fortress and their goal, and with Allāh lies the success."[48]

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[48] Refer to *al-Fawāʿid* (p. 95-96).

A number of *aḥādīth* have already preceded highlighting this meaning.

The first of them is the *ḥadīth* of Ibn ʿAbbās (رَضِيَ ٱللَّٰهُ عَنْهُ).[49]

All of it is *Tawḥīd*, the glorification of Allāh the Mighty and Majestic, and the repetition of the statement of *al-Tawḥīd*, *Lā Ilāha Illā Allāh* (None has the right to be worshipped except Allāh). All of this is mentioned along with that which indicates the Greatness of Allāh, His Majesty, Perfection, and Lordship over the heavens, the earth, and the Great Throne.

In these statements the three types of *Tawḥīd* are all cited together:

- *Tawḥīd al-Rūbūbīyah* (To single out Allāh with Lordship)
- *Tawḥīd al-Ulūhīyah* (To single out Allāh with all worship)
- *Tawḥīd al-Asmā' Wa al-Ṣifāt* (To single out Allāh with His names and attributes).

If the Muslim says this, reflecting upon its meanings and pondering upon its implications, then his heart will be at ease, his soul will be content, his grief and anxiety will be removed, and he will be guided to the straight path.

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[49] "None has the right to be worshipped except Allāh, the Magnificent, the Forbearing. None has the right to be worshipped except Allāh the Lord of the Great Throne. None has the right to be worshipped except Allāh, the Lord of the heavens and the Lord of the Noble Throne."

The second is the *ḥadīth* of Asmā' Bint 'Umays[50] (رَضِيَ اللَّهُ عَنْهَا) wherein the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) directed her to resort to *al-Tawḥīd* in times of distress or when distressed, and there is nothing that repels calamities from the servant, nor removes distress from him like it.

He (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) acquired her absolute attention, filled her with the desire to have knowledge of this matter, and prepared her to receive it by posing to her a question, inciting her interest:

> "Shall I not teach you some words to say when distressed?"

There is not an element of doubt that her soul desired to know these words.

So he directed her to say:

> "Allāh, Allāh; (He is) my Lord. I do not associate anything with Him."

It is a statement of sincerity and *Tawḥīd*.

His statement: "Allāh, Allāh…"

Both are in the nominative case because the first is the subject and the second [is mentioned] to emphasize it, indicating the greatness of this affair and the importance of the matter.

The predicate is his statement: "(He is) my Lord…"

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[50] "Shall I not teach you some words to say when distressed? 'Allāh, Allāh; (he is) my Lord. I do not associate anything with Him."

This means: the One Who I worship and single out with all types of worship from fear, hope, humility, subservience, awe, humbleness, and other than that. He is my Lord Who has nurtured me with His favors, and He has brought me into existence from nothingness, and has favored me with various types of blessings and favors.

His statement: “I do not associate anything with Him.”

This means: I do not ascribe anything as a partner to Him in worship, regardless of what or who it may be.

His statement: “Anything…”

Is indefinite in the context of a negation (and thus) denotes generality.

Therefore, this great statement comprises the actualization of *al-Tawḥīd* with its two pillars: negation and affirmation.

It negates the worship of anything other than Allāh, and it affirms this for Allāh Alone.

This *ḥadīth* contains a clear proof that *al-Tawḥīd* is the point of refuge in times of distress and (it is) the greatest reason for the removal of grief and the vanishing of anxiety.

The third is the *ḥadīth* of Abū Bakrah who narrated that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

دَعْوَاتُ الْمَكْرُوبِ : اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلَا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ , وَ أَصْلِحْ لِي شَأْنِي كُلَّهُ لَا إِلَهَ إِلَّا أَنْتَ .

"The supplication of the distressed one is:

*Allāhumma Raḥmataka Arjū, Falā Takilnī Ilā Nafsī Ṭarfata 'Ayn; wa Aṣliḥ Lī Sha'nī Kullahu; Lā Ilāha Illā Allāh.*

"O Allāh, Your Mercy I hope for; so do not entrust me to myself for (even) the twinkling of an eye and rectify my entire affair. None has the right to be worshipped except You."

His statement: "O Allāh, Your Mercy I hope for..."

The fact that the verb has been placed at the end of the sentence indicates that this is specifically [sought from Allāh alone].

So it means: We only hope for mercy from You alone, and we do not hope for it from anyone besides You.

His statement: "So do not entrust me to myself for (even) the twinkling of an eye; and rectify my entire affair..."

This establishes the slave's dire need of Allāh, and that there is never a moment that he is not in need of his Lord and his Guardian, even for the twinkling of an eye; and this is true for all of his affairs.

That is why he said: "And rectify my entire affair," meaning in every aspect and from every angle.

Then he closed this blessed supplication with the statement of *Tawḥīd*: *Lā Ilāha Illā Allāh* (None has the right to be worshipped except Allāh).

The fourth is the *ḥadīth* of Saʿd Ibn Abū Waqqās. It contains mention of the supplication of Dhū al-Nūn (Yūnus), peace be upon him, when he was within the belly of the whale:

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ , فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللهُ لَهُ

> *Lā Ilāha Illā Allāh; Subḥānaka; Innī Kuntu min al-Ẓālimīn.*
>
> "None has the right to be worshipped except You; Glory be unto You. Indeed, I have been from the wrongdoers."

Ibn al-Qayyim (رَحِمَهُ ٱللَّهُ) said regarding this supplication:

> "Verily, that which [this supplication] contains from the perfection of *al-Tawḥīd*, and absolving the Lord, Exalted be He, from all imperfections, and the acknowledgement of the slave of his wrongdoing and his sin is from the greatest remedies for distress, grief, and anxiety. And it is from the greatest of means to Allāh, Glorified be He, to attain the fulfillment of one's needs.
>
> For indeed *al-Tawḥīd* and absolving [Allāh from all imperfections] involves an affirmation of all perfection

for Allāh and negation of every deficiency, defect and likeness to Him.

Recognition of one's wrongdoing involves the servant having belief in the Legislation, the reward and the punishment. It obliges him to possess humility before Allāh and to return to Him, and it involves him seeking pardon for his shortcomings. This also involves recognition of his servitude and need for His Lord.

So these are four matters by which *al-Tawassul* occurs: *al-Tawḥīd*, absolving (Allāh from all imperfections), *al-ʿUbūdiyah* (servitude), and acknowledgement (of one's sins)."[51]

[51] Refer to *Zād al-Maʿād* (2/208).

# A SUPPLICATION FOR ANXIETY, GRIEF AND SADNESS

Indeed the servant in this life may be afflicted with various types of pain, and it is possible that numerous events may cause restlessness to his heart, bring pain to his soul and result in him suffering from irritation and worry.

If the pain that afflicts the heart is connected with affairs from the past then it is sadness.

If it is connected with affairs of the future, then it is anxiety.

If it is connected to something that the individual is currently experiencing and going through, then it is grief.

These three affairs: sadness, anxiety, and grief, are removed from the heart and they vanish from it by truly returning to Allāh, [having] complete humility, subservience, submissiveness to Him - Glorified be He - and surrender to His command. [Likewise, having] belief in His Decree and Preordainment, knowledge of Him - Glorified be He - and knowledge of His Names and Attributes.

This is achieved through belief in His Books, and being diligent to recite it, contemplate over it, and act upon that which is within it.

This is the only way - and there is no other way - for these things to disappear, for the breast to be content, and happiness to be attained.

There has come in the *Musnad* of Aḥmad, the *Ṣaḥīḥ* of Ibn Hibbān and other [books of *ḥadīth*] on the authority of ʿAbdullāh Ibn Masʿūd (رَضِيَٱللَّهُعَنْهُ) that the Prophet (صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ) said:

مَا قَالَ عَبْدٌ قَطُّ إِذَا أَصَابَهُ هَمٌّ أَوْ حَزَنٌ : اللَّهُمَّ إِنِّي عَبْدُكَ ، وَ ابْنُ عَبْدِكَ ، وَابْنُ أَمَتِكَ ، نَاصِيَتِي بِيَدِكَ , مَاضٍ فِيَّ حُكْمُكَ , عَدْلٌ فِي قَضَاؤُكَ , أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ ، سَمَّيْتَ بِهِ نَفْسَكَ , أَوْ أَنْزَلْتَهُ فِي كِتَابِكَ ، أَوْ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ , أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ ، أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي ، وَ نُورَ صَدْرِي ، وَ جَلَاءَ حُزْنِي ، وَ ذَهَابَ هَمِّي وَ غَمِّي إِلَّا أَذْهَبَ اللهُ هَمَّهُ وَ حُزْنَهُ وَ أَبْدَلَهُ مَكَانَهُ فَرَجًا " , قَالَ : فَقِيلَ : يَا رَسُولَ اللهِ ، أَلَا نَتَعَلَّمُهَا ؟ قَالَ : " بَلَى ، يَنْبَغِي لِمَنْ سَمِعَهَا أَنْ يَتَعَلَّمَهَا

"There is no servant who experiences grief or sadness and he says:

*Allāhumma innī ʿabduka ibn ʿabdika ibn amatika nāṣiyatī bi yadika, māḍin fiyya ḥukmuka, ʿadlun fiyya qaḍāʿuka. Asʿaluka bi kulli ismin huwa laka sammayta bihi nafsaka aw anzaltahu fī kitābika aw ʿallamtahu aḥadan min khalqika aw istaʿtharta bihi fi ʿilm il-ghayb ʿindaka an tajʿal al-Qurʿān al-ʿAẓīm Rabīʿ qalbi wa nūr ṣadri wa jalāʿ ḥuzni wa dhihāb hammī wa ghammī.*

'O Allāh, I am Your slave, son of Your slave, son of Your female slave; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just.

> I ask You by every name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Magnificent *Qur'ān* the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety,' except that Allāh will take away his distress and grief, and replace it with joy."
>
> He was asked: "O Messenger of Allāh, should we learn this?" He said: "Of course; everyone who hears it should learn it."[52]

These are magnificent words, which every Muslim should learn and be diligent in saying them when afflicted with sadness, anxiety, or grief.

He should likewise know that these words are only beneficial for him if he understands their meaning, actualizes its objective and acts according to what is necessitated by these words.

As for merely saying the narrated supplications and the legislated statements of remembrance without understanding their meanings and without actualizing their objective, then this has little effect and is devoid of benefit.

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[52] Related in *Musnad Aḥmad* (1/391). Al-Albānī graded it as *Ṣaḥīḥ* in *al-Silsilah al-Ṣaḥīḥah* (no. 199). See also, in explanation of this *ḥadīth*: *al-Fawā'id* by Ibn al-Qayyim (p. 44).

If we reflect upon this supplication we find that it consists of four lofty fundamental principles, and there is no path for the servant to attain happiness and remove anxiety, grief and sadness except by fulfilling and actualizing them.

**The first Principle:** It is to actualize the worship of Allāh and to have complete humility before Him, submissiveness to Him and to acknowledge that he is nothing more than part of Allāh's creation, a possession of His as are his forefathers and foremothers, beginning with his immediate parents and ending with Ādam and Eve.

This is why he said:

> "O Allāh, I am Your slave, son of Your slave, son of Your female slave..."

So all of them are servants of Allāh and He is their Creator, Lord, Master and the One Who Controls their affairs. He is the One whom the servant is in need of at all times and there is never a moment that the servant is not in need of Him even for the twinkling of an eye. They have no one to take refuge and shelter with besides Him.

From the actualization of that is the servant sticking to servitude of Him, Glorified be He, with subjugation, humility, humbleness, turning in repentance, adherence to His commands, avoidance of His prohibitions, perpetuity of need for Him, taking refuge with Him, seeking His aid, [having] trust and reliance upon Him, seeking refuge with

Him; and that he does not connect his heart to any besides Allāh in terms of love, fear, and hope.

**The Second Principle**: It is that the servant believes in the decree of Allāh and His preordainment, and that whatever Allāh wills to occur will happen and what He does not will to occur will never happen; and that none can amend His ruling, and none can reject His decree.

﴿ مَّا يَفْتَحِ ٱللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۖ وَمَا يُمْسِكْ فَلَا مُرْسِلَ لَهُۥ مِنۢ بَعْدِهِۦ ۚ
وَهُوَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴿٢﴾ ﴾

> "Whatever of mercy (i.e. of good) Allāh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the Almighty, the All-Wise."[53]

This is why he said in this supplication:

> "My forelock is in Your hand, Your command over me is forever executed and Your decree over me is just..."

The forelock of the servant -and that is the foremost part of his head - is in the Hand of Allāh; He controls it how He wills and He rules regarding this with that which He wills. There is none to amend His ruling nor can anyone reject His decree.

[53] Fāṭir [35:2]

The life of the servant, his death, his happiness, his despair, his safety and his trials are all under the control of Allāh, Glorified be He, and the servant has no decision concerning this whatsoever.

So if the servant believes that his forelock and the forelocks of all servants are in the Hand of Allāh Alone, and He controls them how He wills, then he will not fear them after that, nor will he place his hope in them or treat them like one who has power or control over him. He will not place his expectations and hope in them.

Thus, his *Tawḥīd* will be sound as will be his reliance (upon Allāh) and his servitude.

For this reason, [Prophet] Hūd (عَلَيْهِ ٱلسَّلَامُ) said to his people:

﴿ إِنِّي تَوَكَّلْتُ عَلَى ٱللَّهِ رَبِّي وَرَبِّكُمۚ مَّا مِن دَآبَّةٍ إِلَّا هُوَ ءَاخِذُۢ بِنَاصِيَتِهَآۚ إِنَّ رَبِّي عَلَىٰ صِرَٰطٖ مُّسْتَقِيمٖ ٥٦ ﴾

> "I put my trust in Allāh, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth)."[54]

His statement:

> "Your command over me is forever executed..."

[54] Hūd [11:56]

This comprises two rulings: The religiously legislative ruling and the universally decreed ruling. Both of them are forever executed regarding the servant whether he agrees or disagrees.

However, it is not possible for the servant to oppose the universally decreed ruling.

As for the religiously legislative ruling, then the servant may oppose it and thus be subjected to the punishment [of Allāh], which depends upon the gravity of the offense that he fell into.

His statement:

"And Your decree over me is just..."

This includes all of His decrees, Glorified be He, regarding his slave from every aspect: health and illness, richness and poverty, pleasure and pain, life and death, punishment and reward and other than that. Everything that Allāh decrees for his slave is just.

﴿وَمَا رَبُّكَ بِظَلَّـٰمٍ لِّلْعَبِيدِ﴾

And your Lord is not at all unjust to (His) slaves.[55]

**The Third Principle:** That the servant believes in the Beautiful Names and Magnificent Attributes of Allāh which are found in the Book and the *Sunnah*, and that he seeks a

[55] Fuṣṣilat [41:46]

means of approach to Allāh by way of them; as He (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَـٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ﴿١٨٠﴾ ﴾

"And (all) the Most Beautiful Names belong to Allāh, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be requited for what they used to do."[56]

He (تَبَارَكَ وَتَعَالَىٰ) has said:

﴿ قُلِ ٱدْعُوا۟ ٱللَّهَ أَوِ ٱدْعُوا۟ ٱلرَّحْمَـٰنَ ۖ أَيًّا مَّا تَدْعُوا۟ فَلَهُ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ ۚ ﴾

"Say (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ): 'Invoke Allāh or invoke the Most Beneficent (Allāh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.'"[57]

The greater the servant's knowledge of Allāh and His Names and Attributes, then the greater his fear and mindfulness of Him will be, and the farther he will be from disobeying Him and falling into that which displeases Him.

Some of the *Salaf* said:

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[56] Al-Aʿrāf [7:180]
[57] Al-Isrā' [17:110]

> "The more a person knows Allāh, the more he will fear Him."

So the greatest thing to repel grief, sadness, and anxiety is the servant knowing his Lord and that his heart be enlivened with knowledge of Him - Glorified be He - and that he seek approach to Him by way of His Names and Attributes.

This is why he said:

> "I ask You by every Name belonging to You which You have named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You…"

This is [an example of] seeking approach to Him by way of all of His Names, those that the slave knows and those that he does not know. This is the most beloved of the means of approach to Allāh the Glorified.

**The Fourth Principle:** Giving consideration to the Noble *Qur'ān*, the Speech of Allāh (عَزَّوَجَلَّ), which falsehood cannot come to from in front of it or from behind it, which contains guidance, a healing, sufficiency, and safety.

The more diligent the servant is with the *Qur'ān* through its recitation, memorization, study, reflection over it, acting upon it and applying it, then he attains from happiness, contentment, relaxation of the heart, and the removal of grief, anxiety, and sadness in accordance to the [level of his diligence].

This is why he said in this supplication:

> "That You make the Magnificent *Qur'ān* the life of my heart and the light of my breast, and a departure for my sorrow and a release for my grief and anxiety."

So these are four great fundamental principles which are derived from this blessed supplication, and it is befitting that we reflect upon them and strive to actualize them so that we may attain this generous promise and great bounty that is found in his (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) statement: **"Except that Allāh will take away his distress and grief, and replace it with joy."**

In another narration: "Relief."

From Allāh Alone we seek Help and Success.

# WHAT A PERSON SHOULD SAY IF AFFLICTED WITH A CALAMITY

The speech here is regarding that which is legislated for the Muslim to say when he is afflicted with a calamity as it pertains to his self, his children, his wealth or the likes.

Let him know, firstly, that it is the way of Allāh to test [His servants] in this life with various types of trials and different kinds of tests and afflictions.

He tries them with poverty at times and with richness at other times; with health at times and with sickness at other times; with good times sometimes and with bad times on other occasions. There is none from the people except that he is tried either with the passing of a loved one, or with the occurrence of that which he dislikes or the removal of that which he desires.

So happiness in this life is (like) a dream or like a passing shade. If you laugh a little, you will cry much. If you are happy for a day, you will be sad for a year. If you experience a little enjoyment, you will be prevented for a long time (from enjoyment).

Happiness has not filled a home except that a lesson has filled it as well. As Ibn Masʿūd (رَضِيَ ٱللَّهُ عَنْهُ) has mentioned:

> "For every (moment of) joy there is a (moment of) sadness. A house is not filled with joy except that it is (also) filled with sadness.

However, the Muslim servant of Allāh is perpetually in a state of goodness in all of his conditions, as he (ﷺ) said:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ ! إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ - وَ لَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ فَكَانَ خَيْرًا لَهُ وَ إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَهُ .

"How wonderful is the case of a believer; there is good for him in everything and this applies only to a believer. If prosperity attends him, he expresses gratitude to Allāh and that is good for him; and if adversity befalls him, he endures it patiently and that is better for him."[58]

Allāh has directed His servants to the correct behavior and conduct that is to be observed at times of calamity, and to the legislated remembrance that should be said by the one who has been afflicted.

Allāh, the Exalted says:

﴿ وَلَنَبْلُوَنَّكُم بِشَيْءٍ مِّنَ ٱلْخَوْفِ وَٱلْجُوعِ وَنَقْصٍ مِّنَ ٱلْأَمْوَٰلِ وَٱلْأَنفُسِ وَٱلثَّمَرَٰتِ ۗ وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتْهُم مُّصِيبَةٌ قَالُوٓا۟ إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُونَ ﴿١٥٦﴾ أُو۟لَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ﴿١٥٧﴾ ﴾

"And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad

[58] Related in *Ṣaḥīḥ Muslim* (no. 2999).

> tidings to *al-Ṣābirīn* (the patient ones, etc.). Who, when afflicted with calamity, say: 'Truly! To Allāh we belong and truly, to Him we shall return.' They are those on whom are the *Salawāt* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones."[59]

So He, Glorified be He, informed within this noble verse that He tries His servants with tests to clarify the truthful one from the liar, the irrational one from the one who is patient, and the one who is certain from the one who has doubt.

He mentioned various types of tests with which He trials them with. So he will test them with something from fear, meaning from their enemies. With hunger, meaning a diminution in food and nourishment. A loss of wealth, and this includes all types of decrease and devaluation in one's wealth, whether it is due to a divinely sent catastrophe, drowning, loss, robbery, or other than that.

He likewise tries them with loss of life through the death of loved ones like children, relatives, and friends. This also encompasses that which befalls the body from the different types of illnesses and diseases.

He likewise tests them with loss of fruits from grain, fruits of date palm trees and trees. These are matters that are inevitable

[59] Al-Baqarah [2:155-157]

to occur because the All-Knowing, All-Informed has informed that they will occur.

A person will receive [his share] from this calamity depending upon his response. So whoever is pleased shall attain the pleasure (of Allāh), and whoever is displeased shall attain the displeasure (of Allāh).

So it is upon the one who has been afflicted to know that the One Who has tried him with his calamity is the Most-Wise and the Most Merciful; and that He, Glorified be He, has not sent this calamity upon him to destroy him nor to punish him.

He has tried him to test his patience, his pleasure (with his Lord), and his faith; and so that He may hear his humility, his invocation, and his supplication. And so that He may see him falling down to prostrate before Him and taking refuge with Him whilst possessing a humble heart before Him and raising his hands in humbleness to Him, complaining of his grief and sadness to Him.

In this fashion the servant attains the magnificent promise of Allāh and His abundant gift and enormous blessings and favors:

﴿وَبَشِّرِ ٱلصَّٰبِرِينَ ﴿١٥٥﴾ ٱلَّذِينَ إِذَآ أَصَٰبَتۡهُم مُّصِيبَةٞ قَالُوٓاْ إِنَّا لِلَّهِ وَإِنَّآ إِلَيۡهِ رَٰجِعُونَ
﴿١٥٦﴾ أُوْلَٰٓئِكَ عَلَيۡهِمۡ صَلَوَٰتٞ مِّن رَّبِّهِمۡ وَرَحۡمَةٞۖ وَأُوْلَٰٓئِكَ هُمُ ٱلۡمُهۡتَدُونَ ﴿١٥٧﴾﴾

> "But give glad tidings to *al-Ṣābirīn* (the patient ones, etc.). Who, when afflicted with calamity, say: 'Truly! To Allāh we belong and truly, to Him we shall return.' They are those on whom are the *Salawāt* (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones."[60]

How expansive is this bounty and how generous is this gift! ʿUmar Ibn al-Khaṭṭāb (رَضِيَ ٱللَّهُ عَنْهُ) said:

> "How excellent are these two bounties and what an excellent increase."

Allāh has made this statement to be a statement of *Al-Istirjāʿ* (a statement which one resorts to at times of difficulty), and it is the statement of the one afflicted:

> "Truly! To Allāh we belong and truly, to Him we shall return."

(It is) a refuge and a resort for those who are tried with calamities, and it is a protection for those who are tested. If the afflicted one resorts to this statement, which is comprehensive of the meanings of good and blessings, then his heart will be at ease and his soul will be content and his mind will be at rest; and Allāh will exchange his calamity for good.

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[60] Al-Baqarah [2:155-157]

Muslim narrated in his *Ṣaḥīḥ* on the authority of Umm Salamah (رَضِيَ اللَّهُ عَنْهَا) that she said:

"I heard Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) saying:

مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ , فَيَقُولُ : إِنَّا لِلهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ : اللَّهُمَّ آجِرْنِي فِي مُصِيبَتِي , وَاخْلُفْ لِي خَيْراً مِنْهَا , إِلَّا آجَرَهُ اللهُ تَعَالَى فِي مُصِيبَتِهِ وَاخْلُفْ لَهُ خَيْراً مِنْهَا .

"There is no servant who is afflicted with a calamity and he says: Innā Lillāhi wa Innā Ilayhi Rāji'ūn, Allāhumma Ājirnī Fī Muṣībatī wa Akhluf Lī Khayran Minhā.

'We belong to Allāh and to Him we shall return. O Allāh! Compensate me in my affliction, recompense my loss and give me something better in exchange for it', except that Allāh will surely compensate him with reward in his calamity and a better substitute."

She said: "So when Abū Salamah died, I said as Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had commanded me and Allāh gave me better than him, [and replaced him with] the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)."

**Meaning**, that Allāh ennobled her so that she married Allāh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

Whoever reflects upon this great statement - the statement of *al-Istirjā'* - he will find that it comprises of an amazing treatment for those afflicted (with calamities).

Rather, it comprises of the most effective and the most beneficial treatment for this life and the next.

How numerous are the praiseworthy effects, pleasant outcomes and great results in this life and the Hereafter for this statement.

Sufficient in this regard is the statement of Allāh:

﴿ أُوْلَٰٓئِكَ عَلَيْهِمْ صَلَوَٰتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُوْلَٰٓئِكَ هُمُ ٱلْمُهْتَدُونَ ١٥٧ ﴾

> "They are those on whom are the Salawāt (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones."[61]

However, along with saying [this supplication] a person must understand its meanings and actualize its objectives, so that the slave may be favored with this noble promise and great reward.

This statement comprises two fundamental principles. If the slave actualizes them in knowledge and action, then he will be relieved of his calamity and attain a great reward and a beautiful return.

**The First Principle:** The slave must believe that he, his family, his wealth, his children all belong to Allāh because He created them from nothing, and He controls them as He wills, and He rules regarding them as He chooses. None can

[61] Al-Baqarah [2:157]

amend His ruling nor is there anyone who can reject His Decree.

This is derived from his statement:

"Indeed we belong to Allāh."

This means that we all belong to Him, we are under His control and management. He is our Lord and we are His slaves. Everything that happens to us is by His Decree and Preordainment.

﴿ مَآ أَصَابَ مِن مُّصِيبَةٍ فِى ٱلْأَرْضِ وَلَا فِىٓ أَنفُسِكُمْ إِلَّا فِى كِتَٰبٍ مِّن قَبْلِ أَن نَّبْرَأَهَآ ۚ إِنَّ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرٌ ﴿٢٢﴾ ﴾

"No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (*al-Lawḥ al-Maḥfūẓ*), before We bring it into existence. Verily, that is easy for Allāh."[62]

**The Second Principle:** The slave must know that his destination and return is to Allāh. As Allāh (تَبَارَكَ وَتَعَالَىٰ) said:

﴿ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ ﴾

"And that to your Lord (Allāh) is the End (Return of everything)."[63]

[62] Al-Ḥadīd [57:22]
[63] Al-Najm [53:42]

The Most High has said:

﴿إِنَّ إِلَىٰ رَبِّكَ ٱلرُّجْعَىٰٓ ۝٨﴾

"Surely! Unto your Lord is the return."[64]

It is inevitable that the slave will leave this world behind him and come to His Lord alone as He originally created him, without family, wealth, or wife.

He will only come with good deeds and bad deeds. This is derived from His statement:

"And indeed to Him we will return."

This is an affirmation from the slave that he will return to Allāh and He, Glorified be He, will reward him for what he has put forth in this life, hence he will preoccupy himself with that which will benefit him when he meets Allāh.

If the afflicted person says it in this manner, reflecting upon its meaning, actualizing that which it indicates and necessitates, then he will be guided to the straight path.

Abū Nuʿaym narrated in *al-Ḥilyah* on the authority of al-Ḥasan Ibn ʿAlī al-ʿĀbid that he said:

"Al-Fuḍayl Ibn ʿIyāḍ said to a man: 'How old are you?'

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[64] Al-ʿAlaq [96:8]

He said: 'Sixty years old.' He said: 'For sixty years you have been traveling to your Lord and you are about to arrive.'

So the man said: 'O Abū ʿAlī, indeed to Allāh we belong and to Him we shall return.'

Al- Fuḍayl said to him: 'Do you know the meaning of what you say?'

The man said: 'I said, 'Indeed we belong to Allāh and we are returning to Him.''

Al-Fuḍayl said to him: 'Do you know its explanation?'

The man said: 'Explain it for us, O Abū ʿAlī.'

He said: 'Your statement, 'We belong to Allāh,' means I am a servant to Allāh and I am returning to him. Whoever knows that he is a slave of Allāh and that he is returning to Him, then let him know that he will be made to stand (in front of Him).

And he who knows that he will be made to stand (in front of Him) then let him know that he will be questioned. He who knows that he will be questioned then let him prepare an answer for that question.'

The man said: 'So what is the solution?'

He said: 'It is easy.'

The man said: 'What is it?'

> He said: 'Do good in that which remains and you will be forgiven for that which has passed. For indeed if you do evil in that which remains, then you will be punished for that which has passed, as well as that which remains.'"[65]

Within this is an indication of the great concern that the *Salaf* displayed (رَحِمَهُمُ ٱللَّهُ) in understanding the meanings of the legislated statements of remembrance, knowing that which they indicate, and actualizing their objectives and aims. It also highlights the emphasis that they placed upon this great matter so that the servant may attain the fruits of [these statements], and so that their effects may be visible in him and their goodness and blessings may be abundant for him.

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[65] Refer to *Hilyah al-Awliyā'* (8/113).

# CLOSING

In closing, this completes that which was selected from those matters that were connected to the supplications for the sick and the afflicted.

We ask Allāh, the Generous to heal our sick and ill Muslims, and to relieve the grief of the grief stricken from amongst the Muslims, and to relieve the distress of the distressed.

Indeed my Lord is the All-Hearer of supplication and He is the One Worthy of Hope; and He is Sufficient for us and He is the Best Guardian.

May peace and blessings be upon our Prophet Muḥammad, his family, and his companions.

# *GLOSSARY*

## A

**Āyah:** (pl. *āyāt*) "sign," a verse of the *Qur'ān.*

**Āhād:** a narration which is narrated through one chain only.
**Ahādeeth:** see *ḥadīth.*

**'Alayhis-salām:** "may Allāh (ﷻ) protect and preserve him." It is said after the name of a Prophet of Allāh or after the name of an Angel.
**Ansār:** "helpers;" the Muslims of al-Madeenah who supported the Muslims who migrated from Makkah.
**'Arsh:** Throne of Allāh (ﷻ).

**'Asr:** the afternoon Prayer.

**Awliyā':** see *Walee.*

## B

**Bid'ah:** Heresy (any innovatory practice).

**Burāq:** An animal bigger than a donkey and smaller than a horse on which the Prophet (ﷺ) went for the *Mi'rāj.*

## D

**Dā'ee:** one engaged in *da'wah*, caller.

**Da'aef:** "weak," unauthentic narration.

**Da'wah:** invitation, call to Allāh (ﷻ).

**Deen:** a completed way of life prescribed by Allāh (ﷻ).

**Dhikr:** (pl. *adhkār*) remembrance of Allāh (ﷻ) with the heart, sayings of the tongue and actions of our limbs.

# E

**Īmān:** faith, to affirm all that was revealed to the Prophet.

# F

**Fāhish:** one who talks evil.
**Fard Kifāyah:** collective obligation - if fulfilled by a part of the community then the rest are not obligated.

**Fatwā:** (pl. *fatāwā*) religious verdicts.
**Faqeeh:** A scholar who can give religious verdicts.
**Fiqh:** Islāmic jurisprudence, understanding.
**Fitnah:** (pl. *fitan*) Trials, persecution, conflicts and strifes among the Muslims.
**Fitrah:** the natural disposition that one is born upon.

# G

**Ghuloo:** going to an extreme.
**Ghusl:** A ceremonial bath necessary for the one who is in a state of *Janābah*.

# H

**ḥadīth:** (pl. *ahādeeh*) the saying, actions and approvals accurately narrated from the Prophet (ﷺ).
**Halāl:** lawful.
**Haneef:** pure Islāmic Monotheism (worshiping Allāh alone and nothing else).
**Harām:** unlawful and forbidden.
**Ḥasan:** fine, good; a term used for an authentic *ḥadīth*, which does not reach the level of *Ṣaḥīḥ*.
**Harj:** killing.
**Al-Harooriyyah:** a special unorthodox religious sect that branched off from the *Khawārij*.
**Hijrah:** migration from the land of *shirk* to the land of Islām.
**Hukm:** a judgment of legal decision (especially of Allāh).

# I

**'Ibādah:** worship, worship of Allāh.
**Ihsān:** worshipping Allāh as though you see Him. However, since you cannot see Him, then know that He sees you.
**Ijmā':** consensus, a unified opinion of scholars regarding a certain issue.
**Ijtihād:** exertion of effect; the process of arriving at a reasoned decision by a scholar on an issue.
**Imām:** leaders; leaders in Prayer, knowledge in *fiqh*, leader of a state.
**Isnād:** the chain of narrators linking the collector of the saying to the person quoted.

**Istikhārah:** a Prayer consisting of two units (*rak'ah*) asking Allāh for guidance.
**Istiwā:** ascending; the ascending of Allāh above the Throne (in the manner that befits His Majesty).

# J

**Janābah:** state of a person after having sexual intercourse or sexual discharge.
**Janāzah:** (pl. *janā'iz*): Funeral.
**Jihād:** striving, struggling, and fighting to make the Word of Allāh supreme.
**Jumu'ah:** Friday.
**Jinn:** invisible creation, created by Allāh from smokeless fire.
**Junub:** a person who is in the state of *janābah.*

# K

**Ka'bah:** a square stone building in *al-Masjidul-Haram* (the great mosque in Makkah which Muslims go to for pilgrimage and which all Muslims direct their face in Prayer).
**Al-Kabā'ir:** the major sins.

**Khārijee:** (pl. *Khawārij*): those who declared that a Muslim becomes a disbeliever due to committing a major sin alone.
**Khaleefah:** (pl. *khulafā'*): the head of the Islāmic government to whom the oath of allegiance is given.
**Khilāfah:** an Islāmic state.
**Khutbah:** (person *khateeb)*, religious talk (sermon).
**Kufr:** (person *kāfir*) act of disbelieve in the Religion of Islām.

# M

**Madhhab:** position or opinion of a scholar; school of Islāmic Jurisprudence.
**Makrooh:** not approved of, undesirable from the point of view of Religion, although not punishable.
**Manhaj:** way; method; methodology.
**Marfoo':** raised; a narration attributed to the Prophet (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ).
**Masjid:** mosque.
**Mawbiqāt:** great destructive sins.
**Mudallis:** one who practices *tadlees.*
**Muhājir:** (pl. *muhājiroon, muhājireen*) one who migrated from the land of the disbelievers to the land of the Muslims for the sake of Allāh.
**Muhaddith:** scholar of the science of *ḥadīth.*
**Muftee:** one who gives *fatāwā.*
**Mujāhid:** (pl. *mujahidoon*): a Muslim warrior in *Jihād.*
**Mujtahid:** one who is qualified to pass judgment using *ijtihad.*
**Munkar:** "rejected;" a narration which is un-authentic itself and contradicts and authentic narrations.
**Muqallid:** one who practices *taqleed.*
**Mushrik:** (pl. *mushrikoon*) polytheists, pagans and disbelievers in the oneness of Allāh (ﷻ) and His Messenger (صَلَّىٰ اللَّهُ عَلَيْهِ وَسَلَّمَ).
**Mustahabb:** recommended; an action if left not punishable and if done it is rewarded.
**Muttaqoon:** those who are pious.

**Mutawātir:** a *ḥadīth* which is narrated by a very large number of reporters, such that it cannot be supported that they all agreed upon a lie.
**Muwahhid:** (pl. *muwahhidoon*) one who unifies all of his worship and directs it to Allāh alone.
**Mawdoo':** fabricated; spurious; invented (narration).
**Mawqoof:** stopped; a narration from a companion (not going back to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)).
**Mawsool:** "connected;" a continuous *isnād* (can be narrated back to the Prophet (صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)).

# N

**Nāfilah:** (pl. *nawāfil*) Optional practice of worship.
**Niyyah:** intention from the heart.
**Nusuk:** a sacrifice.

# Q

**Qadar:** Divine pre-ordainment; that which Allāh has ordained for his creation.

**Qiblah:** the direction the Muslims face during prayer.
**Qiyās:** analogical deduction of Islāmic laws. New laws are deduced from old laws based upon similarity between their causes.
**Qunoot:** "devotion;" a special supplication while standing in the Prayer.

**Quraysh:** one of the greatest tribes in Arabia in the pre-Islāmic period of Ignorance. The Prophet (ﷺ) belonged to this tribe.

## R

**Rāfidee:** the correct title for the extreme *Shee'ah.* Those who bear malice and grudges against the noble Companions to the extent that they declare them to be apostates. They also hold that the *Qur'ān* which the Muslims have is neither complete nor preserved from corruption.
**Ramadān:** the ninth month of Islāmic calendar, in which Muslims observe fasting.

## S

**Sahābah:** (pl. *sahābah*) Muslims who met the Prophet (ﷺ) believing in him and died believing in him.

**Ṣaḥīḥ:** authentic, the highest rank of classification of authentic *ahādeeth.*
**Salaf/Salafus-Sāliheen:** pious predecessors; the Muslims of the first three generations: the companions, the successors and their successors.
**Salafee:** one who ascribes oneself to the *salaf* and follows their way.
**Seerah:** the life story of the Prophet (ﷺ).
**Sharee'ah:** the divine code of law of Islām.
**Shawwāl:** the month after *Ramadān.*

**Shaytān:** Satan
**Shee'ah:** (see *Rāfidee*) a collective name for various sects claiming love for *Ahlul-Bayt*.
**Shirk:** associating partners with Allāh directly or indirectly; compromising any aspects of *Tawḥīd*.
**Sūrah:** a chapter of the *Qur'ān*
**Sunnah:** "example, practice;" the way of life of the Prophet (ﷺ), consisting of his words, actions and silent approvals. The *Sunnah* is contained in various *ahādeeth*.

# T

**Tābi'ee:** (pl. *tābi'een*) the generation after the Companions of the Prophet (ﷺ).
**Tafseer:** explanation of the *Qur'ān*.
**Tāghoot:** anything worshiped other than the real God (Allāh) (i.e. false deities).
**Tahajjud:** voluntary, recommended Prayer between the compulsory prayers of *'Ishā'* and *Fajr*.
**Takhreej:** to reference a *ḥadīth* to its sources and analyze its *isnāds*.
**Taqleed:** blind following; to follow someone's opinion (*madhhab*) without evidence.
**Taqwā:** acting in obedience to Allāh, hoping for His mercy upon light from Him and *taqwā* is leaving acts of disobedience, out of fear of Him, upon light from Him.
**Tarjamah:** notes about a reporter of *ḥadīth*.
**Tawwāf:** the circumambulation of the *ka'bah*.

**Tawḥīd:** Islāmic Monotheism. The Oneness of Allāh. Believing and acting upon His Lordship, His rights of Worship and Names and Attributes.

# U

**Uhud:** A well-known mountain in al-Madeenah. One of the greatest battles in Islāmic history came at its foot. This is called *Ghazwah Uhud.*
**'Ulamā':** (singular: *'ālim*) scholars.
**Umm:** mother of, used as an identification.
**Ummah:** "nation", the Muslims as a whole.
**'Umrah:** a visit to Makkah during which one performs the *tawwāf* around the *Ka'bah* and the *Sa'ee* between *as-Safā* and *al-Marwah.* It is called the lesser *Hajj.*
**Usool:** the fundamentals.

# W

**Wahyee:** the revelation or inspiration of Allāh to His Prophets.
**Wahdatul-Wujood:** the belief that everything in existence is intact Allāh. This deviant belief is held by many *Soofees.*
**Wakeel:** disposer of affairs.
**Witr:** "odd;" the last Prayer at the night, which consists of odd number of *raka'āt* (units).
**Waleemah:** the wedding feast.
**Waseelah:** the means of approach or achieving His closeness to Allāh by getting His favours.

**Wudoo':** an ablution (ritual washing) that is performed before Prayer and other kinds of worship.

## Y

**Yaqeen:** perfect absolute faith.
**Yathrib:** one of the names of al-Madeenah.

## Z

**Zakāt:** charity that is obligatory on everyone who has wealth over and above a certain limit over which a year has passed (2.5% of saved wealth).
**Zakātul-Fitr:** an obligatory charity by the Muslims to be given to the poor before the Prayer of *'Eedul-Fitr*.
**Zamzam:** the sacred water inside the *haram* (the grand mosque) at Makkah.
**Zanādiqah:** an atheist.

# OUR CALL TO THE UMMAH

**[1]:** We believe in Allāh and His Names and Attributes, as they were mentioned in the Book of Allāh and in the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), without *tahreef* (distortion), nor *ta'weel* (figurative interpretation), nor *tamtheel* (making a likeness), nor *tashbeeh* (resemblance), nor *ta'teel* (denial).

**[2]:** We love the Companions (رَضِيَ ٱللَّهُ عَنْهُمْ) of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), and we hate those who speak against them. We believe that to speak ill of them is to speak ill of the Religion, because they are the ones who conveyed it to us. And we love the Family of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) with love that is permitted by the *Sharee'ah*. 'Imrān Ibn Husayn (رَحِمَهُ ٱللَّهُ) said, "O people! Learn the knowledge of the Religion from us, if you do not do so, then you will certainly be misguided."[66]

**[3]:** We love the People of *ḥadīth* and all of the *Salaf* of the *Ummah* from *Ahlus-Sunnah*. Imām Shātibee (d.790H) - رَحِمَهُ ٱللَّهُ - said, "The *Salafus-Sālih*, the Companions, the *tābi'een* and their successors knew the *Qur'ān*, its sciences and its meanings the best."[67]

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[66] Refer to *al-Kifāyah* (p. 15) of al-Khateeb al-Baghdādee.
[67] Refer to *al-Muwāfiqāt* (2/79) of ash-Shātibee.

**[4]:** We despise *'ilmul-kalām* (knowledge of theological rhetoric), and we view it to be from amongst the greatest reasons for the division in the *Ummah*.

**[5]:** We do not accept anything from the books of *fiqh* (jurisprudence), nor from the books of *tafseer* (explanation of the *Qur'ān*), nor from the ancient stories, nor from the *Seerah* (biography) of the Prophet (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), except that which has been confirmed from Allāh or from His Messenger (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ). We do not mean that we have rejected them, nor do we claim that we are not in need of them. Rather, we benefit from the discoveries of our Scholars and the jurists and other than them. However, we do not accept a ruling, except with an authentic proof.

**[6]:** We do not write in our books, nor do we cover in our lessons, nor do we give sermons with anything except the *Qur'ān*, or the authentic and authoritative *ḥadīth*. And we detest what emanates from many books and admonishers in terms of false stories and weak and fabricated *ahādeeth*. 'Abdullāh Ibnul-Mubārak (d.181H) - رَحِمَهُ ٱللَّهُ - said, "The authentic *ahādeeth* are sufficient and the weak *ahādeeth* are not needed."[68]

[68] Refer to *al-Jāmi' li-Akhlāqir-Rāwee* (2/159) of as-Suyootee.

**[7]:** We do not perform *Takfīr* upon any Muslim due to any sin, except *Shirk* with Allāh, or the abandonment of Prayer, or apostasy. We seek refuge in Allāh from that.

**[8]:** We believe that the *Qur'ān* is the Speech of Allāh, it is not created.

**[9]:** We hold that our 'obligation is to co-operate with the group that traverses the methodology of the Book and the *Sunnah*, and what the *Salaf* of the *Ummah* were upon; in terms of calling to Allāh the Glorified, and being sincere in worship of Him, and warning from *Shirk*, innovations, and disobedience, and to advise all of the groups that oppose this.'[69] 'So co-operating upon righteousness and piety (*taqwā*) and mutual advising necessitates warning against evil and not co-operating with the wicked.'[70]

**[10]:** We do not deem it correct to revolt against the Muslim rulers as long as they are Muslims, nor do we feel that revolutions bring about reconciliation. Rather, they corrupt the community.

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[69] From a *fatwā* by the Committee of Major Scholars dated: 11/16/1417, (no. 18870). It was signed by al-'Allāmah 'Abdul-'Azeez Ibn Bāz, Shaykh 'Abdul-'Azeez Ibn 'Abdullāh ālush-Shaykh, Shaykh 'Abdullāh Ibn 'Abdur-Rahmān al-Ghudayyān, Shaykh Bakr Ibn 'Abdullāh Abū Zayd, and Shaykh Sālih Ibn Fawzān al-Fawzān.

[70] From the words of Shaykh Ibn Bāz in *al-Furqān* magazine (issue no. 14, p. 15).

**[11]:** We hold that this multiplicity of present day parties is a reason for the division of the Muslims and their weakness. So therefore we set about 'freeing the minds from the fetters of blind-following and the darkness of sectarianism and party spirit.'[71]

**[12]:** We restrict our understanding of the Book of Allāh and of the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ) to the understanding of the *Salaf* of the *Ummah* from the Scholars of *ḥadīth*, not the blind-followers of their individuals. Rather, we take the truth from wherever it comes. And we know that there are those who claim *Salafīyah*, yet *Salafīyah* is free from them, since they bring to the society what Allāh has prohibited. We believe in 'cultivating the young generation upon this Islām, purified from all that we have mentioned, giving to them a correct Islamic education from the start - without any influence from the disbelieving western education.' [72]

**[13]:** We believe that politics is a part of the Religion, and those who try to separate the Religion from politics are only attempting to destroy the Religion and to spread chaos.

**[14]:** We believe there will be no honour or victory for the Muslims until they return to the Book of Allāh and to the *Sunnah* of the Messenger of Allāh (صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ).

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[71] From *Fiqhul-Wāqi'* (p. 49) of al-Albānī.

[72] From *Fiqhul-Wāqi'* (p. 51) of al-Albānī.

**[15]:** We oppose those who divide the Religion into trivialities and important issues. And we know that this is a destructive *da'wah*.

**[16]:** We oppose those who put down the knowledge of the *Sunnah*, and say that this is not the time for it. Likewise, we oppose those who put down acting upon the *Sunnah* of the Messenger of Allāh (ﷺ).

**[17]:** Our *da'wah* and our *'aqeedah* is more beloved to us than our own selves, our wealth and our offspring. So we are not prepared to part with it for gold, nor silver. We say this so that no one may have hope in buying out our *da'wah*, nor should he think that it is possible for him to purchase it from us for *deenār* or *dirham*.

**[18]:** We love the present day Scholars of the *Sunnah* and hope to benefit from them and regret the passing away of many of them. Imām Mālik said (d.179H) رَحِمَهُ ٱللَّهُ, "The knowledge of *ḥadīth* is your flesh and blood and you will be asked concerning it on the Day of Judgment, so look who you are taking it from."[73]

**[19]:** We do not accept a *fatwā* except from the Book of Allāh and the *Sunnah* of the Messenger of Allāh (ﷺ).

These are glimpses into our *'aqeedah* and our *da'wah*. So if one has any objection to this, then we are prepared to accept advice if it is truthful, and to refute it if it is erroneous, and to avoid it if it is stubborn rejection. And Allāh knows best.

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[73] Refer to *al-Muhaddithul-Fāsil* (p. 416) and *al-Kifāyah* (p. 21) of al-Khateeb.

# Notes

# Notes